



Class LJ4721

Book R6148

1841

Author \_\_\_\_\_

Title \_\_\_\_\_

Imprint \_\_\_\_\_

16-50571-1 GPO



AN  
INAUGURAL ADDRESS

Delivered before the Board of Trustees

OF THE

ROCK-ISLAND UNIVERSITY,

AT THE

First annual commencement of that Institution,

August 25th, 1841.

BY THE

REV. JONATHAN A. WOODRUFF, A. M.

CHANCELLOR OF THE R. I. U.

America can never perpetuate her liberties but by the universal diffusion of knowledge among her sons.

—000—

PUBLISHED BY ORDER OF THE BOARD,

DAVID B. LAMBERSON, Clerk.

—00—

D. CRIST.....PRINTER,

*Upper Mississippian Office.*

ROCK-ISLAND, ILL.

1841.

## MEMBERS OF THE BOARD.

CAPT. J. P. HARVEY, Pres't.	Hampton.
COL. JOHN BUFORD,	Rock-Island.
REV. J. A. WOODRUFF, Chan.	" "
REV. JARIUS WILLCOX,	Geneseo.
CHARLES OAKLY, Esq.	Tremont.
JUDGE ——— WILCOX,	Pekin.
C. A. HEMPSTEAD, Esq.	Galena
JOSHUA HARPER, Esq.	Morristown.
FRANCIS WELLS,	Le Grange.
LUCIUS WELLS, Esq.	Hampton.
WILLARD HAMMOND,	do.
RUFUS HARVEY, Esq.	do.
ALONZO P. CLAPP,	do.
HENRY McNEAL,	do.
MARCUS OSBURN,	Geneseo.
S. W. TWINING,	Hampton.

122985

N30

42



L 4721

TR 6148

1841

AN

## INAUGURAL ADDRESS.

—00—

To recount the gracious dealings of God with a Christian people, in a National capacity, is peculiarly profitable. Complacency in the divine government is begotten thereby. As the fruit of this exercise, the soul experiences contentment, happiness, and joy. This fortifies us for our trials and diminishes them in our esteem. It gives a hearty and healthful relish to our blessings, and nerves us to the labor that is necessary for their perpetuity.

It were ungrateful, indeed, for a people chosen of God, as we are, to be the object of his special regard, to pass by unnoticed, and unacknowledged, the distinguished nature of our blessings. By our gratefully acknowledging the mercies we enjoy, God as our father, is furnished with a natural reason for continuing to us, his offspring, his special favour. It is universally acknowledged, that we are a people distinguished by the superiority of our privileges, to those of any other nation. The fruits of our agriculture, our manufactures, and commerce, prove that we hold a position on the globe second in importance to no other country. Both our soil, and our climate, are rich in their variety. In addition to the Ocean which contributes its bounty to every land, the superiority of our own commercial advantages stands demonstrated in our noble rivers and majestic lakes. But the peculiarity of our geographical and commercial advantages, consists not in the fact, that they exist as *our* possession; but in the *manner* in which they are possessed; and the manner in which they are *improved*. They might be possessed under unequal laws. With all these gifts of nature; tyranny, despotism, might cripple all the energies, and paralyze every effort of the industrious and philanthropic. The empire might be held by vice, and ignorance, which would at once blot out every thing that is held dear and sacred by every American heart. The *secret* of our national distinction, whether that distinction be intellectual, manual, or commercial, is found in the fact that we are **FREE**. American liberty, has unshackled the human intellect, and given loose reins to the powers of useful invention. The

world has been blessed, and many of the sons of America have been arrayed as the brightest orbs of the intellectual firmament.

If the United States of America, can boast of any soundness in their national policy, they owe that soundness to liberty. Have we moral, and political, and physical, and religious courage? It is the offspring of freedom. Are our institutions civil, literary, and religious, magnanimous and permanent in their character? It is because they are based upon the only natural foundation of human happiness and human greatness—LIBERTY.

Here under the guardianship of Liberty, every capacity for high achievement has full scope for exercise. The sweetest ingredient in every American luxury is liberty. It renders our toils a pleasure, our burdens a valuable appendage, and our joys extatic. Language seems too weak to depict the excellence of this fabric of our nation. And yet it is true that we are a free, and independent people. "Happy is that people that is in such a case."

But by what means have we come in possession of a treasure so invaluable? It is not to the kings of the earth that we owe any thing, except it be to their oppression which extorted the rebellion of our ancestors. There is no tribute of thanksgiving due to Papal dominion, nor to Papal benevolence. Neither ignorance, vice, nor infidelity, have had a voice in the bequest of freedom to the sons and daughters of North America. They were *Protestant* and *Puritan* principles that gave birth to our peculiar blessings. It was protestant and puritan self-denial, and self-sacrifice that watched over and defended the cradle of our freedom. It was protestant toil and puritan blood, that bequeathed to us as the richest inheritance, American liberty and American independence. They were our own fathers, who, possessed of the spirit of their master, counted not their lives dear unto them, that they might leave to us their sons a possession too rich to be compared with the material treasures of earth. Yes, read the memoirs of our sires, count their tears; enumerate their groans, gather up their blood, and their bones, and preserve them as consecrated proofs, that PROTESTANTS and PURITANS were the instruments that God chose to espouse, and maintain the holy cause of liberty. By them the battles have been fought, the victory won, and the eastern portions of our confederacy have been long enjoying the result. We rejoice that we, who have the honor of being pioneers in the settlement of the "distant west," have been nurtured amid such blessings. But we have a generation rising after us, who need a similar culture. Soon nothing will be seen of us, except the grave-stone which marks the place



of our repose; and the destinies of our land will be committed to our sons. This thought becomes of incalculable magnitude, when we consider the position we occupy.—In the heart of North America, yet accessible by water communication, from every part of the globe,—Located so as to derive incalculable advantages from small internal improvements.—The natural emporium of a vast extent of country whose fertility is unparalleled, over which nature has drawn her finest pencil,—and whose geology developes the most abundant ores.

The Rock Island country is worthy to be the theme of the poet, and the object of American regard. When nature has spoken so loudly in our favor, and done so much in our behalf, the establishment of a seat of science in our midst of an exalted character, is not a chimerical scheme. Our location, and our name, are both deservedly popular. That the beginning of such an institution, is now imperiously demanded, no one can deny. Much patient self denial and toil, are requisite to its accomplishment. But the work is begun. The Rock Island University has a name among the chartered institutions of our land; and in process of time she is destined, I doubt not, to be the Alma Mater of many a brilliant and highly educated man. But we may be asked, what are the grounds of our expectation of success in so great an enterprise? We reply, it is so desirable. Desirable in itself, and desirable to the country. It can also bring to its aid, such arguments, as shall secure contribution from the east, to accelerate its operations. It is desirable in *itself*, because the perpetuity of American liberty, is dependant upon the *kind* of literature which is cultivated. Our freedom had its origin in untrammelled intellect. Independence of thought and virtue, founded upon the evident principles of equity, were the honor of our revolutionary sires.—These principles presided in their councils, and controlled all their decisions. Independence, virtue, resolution, and courage, made them protestants:—And their zeal for protestant christianity, vivified their souls, and strung every nerve in their constitution; moral and physical, for the high achievement of American freedom. With the same stern integrity—the same independence of thought—the same active fortitude, must the succeeding generations be thoroughly imbued; would America preserve inviolate her inheritance. The principles that must prevail are protestant; and these are wholly incompatible with ignorance. They are equally incompatible with the doctrine of inevitable fallibility of individual investigation. *Search and decide for yourselves; each, and all*, is a lesson which should be taught with unremitted exertions in the length and breath, of the land where freedom reigns. It may indeed be dange-

rous to Monarchy, Oligarchy, Despotism, and Popery. But rest assured, that freedom *reigns* only where men think for themselves, and this can be secured only by the extensive cultivation of the intellect, unaccompanied by the sentiment that, with the Bible in the hand, man is unavoidably fallible, unless the church of Rome be allowed to be its expositor. Religious freedom must permit the Bible to be its own commentator.—And civil freedom, must permit the PEOPLE to *interpret* the constitution. Did I wish to blot out effectually, the divine form of liberty from our national escutcheon, I would imbue our sons and daughters with the sentiment that they were incompetent totally, to the work of investigation, and interpretation. And that they must submit to some infallible umpire of divine appointment. And I look upon every attempt to the introduction of principles like these as a dangerous attack upon our liberties. Not by an open enemy, though aided by the perfection of military prowess, can their overthrow be easily effected. *Open* hostility is idle. *Secret* design, and that aimed at the vital organs, not *directly* but *indirectly*, alone can produce a result so disastrous. If we have any thing to dread from our foes, it is their successful application of *mental* artillery, upon our moral and religious fortifications. It will not be by an effort to enlighten, but to hasten the reign of ignorance and religious superstition. It will be by an effort to enslave the conscience, and make men fear to exercise their independence. And the onset must be made upon the rising generation. Percell, the Catholic Bishop of Cincinnati, shows clearly that he understands the business, in his report to the Pope; in which he declares that the Catholics must fail in their attempts to establish their religion, if the system of extended and thorough education shall continue in the United States. This will suggest to every lover of American institutions, the course that must be pursued, would we perpetuate them. The means of intellectual culture, must be abundantly supplied, and parents must subject themselves to *hardships* and *privations* to educate their sons and daughters. We must be an intellectual nation, would we be a free nation. And we are destined to remain a free nation, as long as knowledge is universally extended, accompanied by the deep rooted sentiment, that *independence* is man's natural right. This mental culture, (and I mean that of a high order,) let me say, must be the great desideratum, in every corner of our Republic. Surely then in this Rock Island country. What location in nature, is more admirably adapted to classic pursuits than the banks of the Mississippi in the R. Island country? Were we addressing any but the inhabitants of this very country, we would attempt a des-



cription, giving full reins to the enthusiasm which our scenery and associations naturally beget. But the beholding with your own eyes is sufficient. One consideration which leads the friends of the Rock Island University to expect the ultimate consummation of their hopes, is, that this is a point of natural concentration, from both sides of the Mississippi. This gives us claims, paramount to any other proposed location for a similar institution in all this region. To convince an entire stranger of the truth of this position, it is only necessary to spread the map of the Western states before him, place his finger upon Buffalo, and carry it in a line directly west through the head of Lake Erie, and the foot of Michigan, to Fort Armstrong on Rock-Island; then point at our rivers, and show what a little internal improvement, will do for our inland navigation.

There is one feature in the *moral* aspect of things, which seems to indicate, that this region should receive special notice, in respect to the culture of that science which is peculiarly adapted to the genius of American institutions. I allude to the fact, that papacy as with prophetic eye, has discovered the future importance of our position, and has commenced her operations within our immediate sight. Behold yonder edifice on the opposite side of the river! It may excite no alarm in our bosom, but it is full of meaning, and furnishes a sufficient admonition that it is our duty to fortify the minds of our youth with that education which is consonant with American freedom. What then is that culture which sound experience and the nature of our civil constitution prescribe as that with which our sons and daughters shall be furnished?—The one who enters upon the work of making this prescription finds his task to be one of no small difficulty. It requires the skill of the Mariner between Scylla and Charibdis. To avoid on the one hand, the awful vortex of menial subordination, which in the dark ages engulfed the whole eastern world; and on the other, to pass in safety the rocks of anarchy, and insubordination which, send a thrill of horror through every vein at the very mention of the French Revolution, requires a sagacity, almost superhuman.

But we come not to this task unaided. The wisdom of our sires has spoken, and the experience of their sons has tested their soundness. They incorporated in their system, strict subordination to the established authorities; whether parental, scholastic, ecclesiastical or civil. But as it was the *abuse* of this principle that locked up all the energies of the nations, and made the world one vast spectacle of papal oppression, and pagan superstition, through a series of ages; they taught their sons

to put that authority to the test, as to its wholesome tendency, and to submit to it, only when they found it to be such.—To rid themselves by protestation, of all ecclesiastical tyranny;—and of all civil misrule, by the exercise of of their suffrage.

To render them competent to the task, they established a system of education that should acquaint them with the *world*, not only its history, but its men,—of ancient, as well as modern date. Accordingly as though they would almost introduce them into the immediate society of the ancient dead, they prescribed the *languages* as a science best calculated to secure an extensive knowledge of *men and language*. In vain have a few of their foolish sons attempted to throw into disuse this wisdom of their worthy ancestors. The out-law system of education is already beginning to receive its check, from the good sense of American literature.

Again, that they might understand the true principles of *subordination*, our progenitors deemed it necessary to acquaint their posterity, with the true nature of *sovereignty*, and whence it originated. Accordingly, they propose to introduce them, in their education, to an acquaintance with nature's God, by a systematic study of nature's *works*,—Botany, Astronomy, Philosophy, Chemistry, Geology, Zoology, and Anthropology. The investigation of these sciences, rivets in the mind, the truth that there is no rightful Sovereign but the Creator. That all other "governments derive their just powers from the consent of the governed." Thus are they prepared to submit to wholesome authority, and to repel all invasions; especially those made by usurpation.

Again, that they might be firm to their purpose and principles, when these were once established, upon a tried basis, they incorporated in their system of education, the immutable, the eternal truths of Mathematics,—directing their attention through this medium, to the immutability and eternity of God, the great Founder of all science. At the same time teaching them to investigate patiently, abstruse questions—and arrive at fixed and certain conclusions. That there should be no deficit in the ability to do all this, the human mind was made the subject of investigation, in the form of a science;—with the powers, the affections, and the emotions, all accurately defined and arranged;—their laws investigated, and exhibited in such a manner, that each one may be able to estimate himself, and improve his weaknesses.

Again, that perspicuity may attend the communication of his thoughts,



and conviction accompany his conclusions, they furnished their pupils with polished rhetorick, and rigid logic.

A more perfect system of mental culture, whose object it is to perpetuate the blessings of liberty, could never be devised.

This, is the outline of that scheme of instruction which has blessed the home of the Puritans to the present day. What venerable honors cluster around the names of Harvard, Yale, Dartmouth, Williamstown, Middlebury, Nassa-Hall, and Hamilton. Can aught that is calculated to sap our liberties, flourish within their atmosphere? What a sickly effort has papacy made there—though free to act as here.—Such, is the literature we would establish. We need *then* offer no direct opposition to popery. Bishop Percell is right. It cannot live where the people are enlightened.

The protestant religion, alone is fitted to the genius of freedom. It grows best in the richest and most cultivated soil. But Popery flourishes only, in the sand. Hence we see why it is, that the Pope makes his chief efforts in the west. He hopes here to find education neglected, and ignorance, which he declares to be "the mother of devotion," so far prevailing that he can charm with his splendor, and affected charity; those who are thus unprotected, and ultimately, overthrow freedom of opinion, freedom of action, freedom of religious worship, and exert his dominion with unlimited sway. No part of our country more needs to be imbued with the spirit of '76, than that, skirting our western navigable waters. Here, in the future heart of our nation, the fountains of liberty must be kept cleansed. This can not be, except by a mighty effort; a struggle in which not only *we*, but the Nation must be interested.—Powerful, but secret, Delila like exertions are now being made to enfeeble, imprison, and deprive of vision, our National champion, Freedom, throughout the entire navigable length of the Mississippi, the Missouri, and the Ohio rivers. This object has already been assiduously pursued for many years, and has been attended with an amount of success, which would have branded the individual with *folly*, who had ventured fifteen years ago, to have predicated it, upon any thing then existing. What is peculiarly surprising, is, that we, and the whole nation, feel so little alarm. But it is a principle of our nature, not to be terrified at danger approaching at a distance. When the cholera made the circuit of the Globe, we heard of its ravages in India, unmoved. Not the least apprehension of danger was felt, until it reached the western shore of the eastern continent. Nor did the *panic* seize on us, until hundreds were falling in our midst. Such was the character of the old world, as



well as the new. In mirthful gayity they continued their course of impenitent folly, despite the repeated warnings from Heaven, and were alarmed only when they were engulfed by the flood. Multitudes now live without making any effort to become reconciled to God, in the full belief of Christianity, and terror seizes them, not, until Death has asserted his claim, and not a moment is left except for despair. The reason for apprehension is immense, lest the people of America, shall rest in apathy, until papacy like a worm gnawing at our root, shall accomplish its deadly purpose, and we be first convinced *thoroughly* of our danger, by the withering of our branches. Our fears are the more excited now, because the alarm has once, some years since, been sounded, and the enemy with unparalleled adroitness betook themselves to ambuscade; and we seemed convinced, that either they were vanquished, or that the alarm had been false. The difficulty of making another alarm, that shall call forth the energies of the lovers of liberty, until it is time for despair, is the ground of our fear. Our only hope, is in the exalted intelligence of our citizens.—And as we said before, our only hope of the perpetuity of our peculiar blessings, is in the exertion that is made for the extensive education of our sons and daughters. And this must be done here! True we are “weak; but when shall we be stronger?” Will it be when public conscience in every hamlet, and every city, is subjected to papal domination? No! Feeble as we are, we must make an effort, and thus convince our friends in older settlements, that *we* are convicted of the necessity of vigorous action. We *cannot*, we *dare* not despise the day of small things. Nor could we abandon the effort to furnish our posterity with the means of intellectual culture, though we were made the object of ridicule. We are aware that labor, patience, and self sacrifice, are requisite to the accomplishment of an undertaking so momentuous. But we are urged on by motives more weighty, than any thing that can be clustered into the short period of the present age. We wish *America* to be always happy and free. *Our* happiness, is not worth naming in comparison to this. Though we should spend our entire lives, and only make a commencement, upon a sure basis, thus bequeathing to our posterity, a proof of the veneration and love we have for the principles of our ancestors, we may die with the consolation that we have not lived in vain. It is the design in establishing a University rather than a College, to meet the wants of the country, and furnish instruction to all, fitted, to their means, and the occupations they intend to follow.

It is also our purpose to supply the demand, as cheaply and abundantly

dantly, as the nature of the case will admit. When Professors, Tutors, and Assistants are needed, they will be furnished; but no further.

We rejoice to be able to say to this Board, and this assembly, that we have been encouraged by some of the best scholars, and most prominent men in the States, to expect that if they were appointed to professorships, in this institution, they would accept, provided circumstances did not forbid;—and these of different denominations. We rejoice to state further, that when the strong hand of pecuniary embarrassment shall have been lifted a little from the country, we are encouraged to expect donations from eastern friends, to aid us in the furtherance of this design. Let the Board then take fresh courage, and let the country hope. Let all receive kindly the invitation which we now give them, to patronise the Rock Island University. If properly sustained, it will be the glory of the land. Let us not think that nothing can be done at home.—Nor imagine that an infant, cannot become a man. The great men of the earth, have all been nurtured in the lap of infancy; and every proud institution, and mighty nation, has had a beginning. We fear not to present you to-day with our first exhibition. Your good discretion will not allow you to despise, or ridicule, the laudable attempt of youth to entertain you with the proofs of the advantages they are deriving from the cultivation of their minds. We trust you will go away satisfied with the performances, determined to put shoulder to the wheel, and urge forward an enterprise so magnanimous.



*From the Upper Mississippian.*

The 25th of August, was a day of great interest to the people of Rock-Island. Agreeable to previous notice the first commencement exercises of the Rock Island University were exhibited at the Court House. The room was filled to overflowing with an intelligent audience, capable of appreciating the merits of the performances. We are warranted in saying that they far surpassed in excellence the highest anticipations. Never, as far as we could judge, were an audience more delighted. All the performances, especially the original productions are highly credible, both to the pupils and the institution.— We say without hesitation, that the assembled multitude, were evidently disposed to conduct with decorum. But yet, it was often difficult for them to refrain from long and loud bursts of approbation.— Much commendation is due Chancellor Woodruff, for his persevering industry, amid the almost insurmountable difficulties attendant in a new country like ours. We cannot but express the hope, if not the belief, that he may yet receive the reward due him for his self denial and toil.



From the Upper Mississippian, of Oct. 14, 1841.

A LETTER FROM J. A. M. PELAMORGUES,

PARISH PRIEST, OF THE ROMAN CATHOLIC CHURCH, OF DAVENPORT,  
IOWA TERRITORY;

*To the Rev. Jonathan A. Woodruff, A. M. Chancellor of the R. I. U.*

AND THE

REV. MR. WOODRUFF'S REPLY.

—oo—

REV. SIR:—I was informed last week that your inaugural address, delivered before the board of trustees of the Rock Island University, was a most illiberal attack on the Roman Catholic religion. I tried to find a copy of it and I succeeded in finding one. I did not believe, at first that it was necessary to notice it publicly. The falsehood of your assertions respecting the Catholic religion is so palpable, that it is to make too much honor to your address in refuting it. But, as there might be some persons inclined to believe your assertions true, because they come from the Chancellor of a University, a master of arts, and a Rev. too. I will in a few words notice two of your assertions which make all the subject of your address, and a pretty well chosen subject indeed, for such an occasion.

You try to make people believe, first, that "Popery," as you charitably nick-name the Roman Catholic religion, is opposed to liberty and consequently opposed to the Government of the United States. This, Rev. sir, supposes either a great illiberality or a great ignorance. You are a Chancellor of a University, and an *artium magister*; you have, then, read something more than your Bible. Please, then, tell me who claimed first liberty of conscience? Was it Catholic Maryland, or Puritan N. England? Who gave hospitality to the Quakers, when they were persecuted because of their faith? When the oppression of the King of England (who, remember it well, was not a Catholic) became intolerable; were the Catholics the last to shed their blood for liberty? Even amongst those who signed the Constitution, have you not remarked the name of the illustrious Charles Carroll who alone put the

name of his residence after his own name? That Charles Carroll of Carrollton, was a Catholic: the brother of the first Roman Catholic Archbishop in the U. States.

You say, somewhere, in your address that you do not owe any thing to the Kings of the earth. Mr. Chancellor, this is a pretty good proof that you are well informed about the history of your country. Perhaps, you are the only man in the United States who does not know that the Catholic King of France, Louis XVI, sent a fleet to help your "sires." You owe, too, something to Catholic soldiers. For what was the faith of the brave Lafayette, Kociusko, Pulasky, and of the other French and Polish soldiers, who stood side by side, and shoulder to shoulder, and whose blood touched the blood of your "sires" in the battle strife? Were they Protestants? No, Mr. Chancellor; those were Protestants who shed the blood of your forefathers. And since this country is free, what, in the history, to justify even a suspicion of our disloyalty. Read our books, frequent our institutions of learning and you will see that Catholics are taught to be faithful to their Government.

Your second assertion against the Roman Catholic religion is, that Catholics are opposed to education. And you prove it by transgressing one of the ten commandments of the Decalogue. You know that it is written, "thou shalt not bear false witness against thy neighbour." When you say that papists are opposed to education; and, also, when you say that Bishop Percell of Cincinnati (remark that his name is Purcell) in his address to the Pope, said, "that the Catholics must fail in their attempts to establish their religion if the system of extended and thorough education shall continue in the U. States." Mr. Master of arts, it appears that you possess perfectly, the art of making people say what they never said. I invite you to enquire, from persons who have travelled in Catholic countries, if their religion is opposed to education, enquire also if, in this country, our institutions are less flourishing than those of many other denominations. Even that "yonder house" in your "immediate sight," is intended for a school house. I had last winter forty-five scholars, and many of them received a gratuitous education. I intend to have next winter a school altogether free, and we will see if your Chancellorship who is a great friend of a thorough and extended education will do as much.

Your most obedient servant,

*Davenport, Oct. 9, 1841.*

J. A. M. PELAMOURGUES.

P. S. It is only 26 months since I understand some words of English, excuse then, my bad style.



*Rev. Mr. Woodruff's Reply.*

MR. CRIST:—Having, agreeably to my request, been, through your politeness, favored with the perusal of the letter of J. A. M. Pelamourgues, Parish Priest of the Roman Catholic Church of Davenport, Iowa, relative to my Inaugural Address before it goes to press; I deem it not only my duty, but a pleasure, to present a few things to the public for their consideration.

Let me premise, that there is nothing in the address that was intended as invictive. I regret that one sentiment which was extempore at the commencement, was not inserted in the print, viz: That if Catholicity can prevail, where education is universal, and men are taught to put principles to the test by thinking for themselves, let it prevail. Such is our honest feeling, and we would not willingly detract in the least from the merits of the Catholic religion. Neither would we justify the wrongs of Puritans. We with humility confess that the history of the Quaker persecution of New England, is disgraceful, and perhaps it can be accounted for only on that principle of human nature which leads men to conduct towards those who are within their power, as they have been treated by those who have held dominion over them. Far be it from me, not to acknowledge that there have been great and noble souls among the Catholic's. I revere and love a Xavier, I respect a Carroll, I honor a Lafayette. But the fact that they were found among the Catholic ranks proves nothing more the excellence of Catholic principles, than does the fact, that knaves are found among honest men, discredit the principles of honesty. We must judge of the tendency of principles, from the principles themselves; and I call upon the good sense of America to decide whether the sentiments that man is incompetent for the work of interpretation; and that "ignorance" among the common people "is the Mother of devotion," are at all compatible with the genius of American liberty? That many of the Catholics are highly educated is true. But are they taught liberty of conscience? and do they advocate the universal diffusion of the most liberal sentiments of the bible, with each man his own interpreter? We have the testimony of centuries to the contrary. What multitudes we have in our country that dare not read the bible, because their "Priest told them not." In my address I used not a word of invective, neither will I do it now. But I will mention the name of John Rogers, who was burnt at the stake in the presence of his wife and children, for openly preaching the word of life. I will mention Cranmer, and Latimer. I



will mention the Waldenses, to some of whom, some noble Catholic opened the arms of their protection, (being governed by the better principles of their nature,) when hunted like wild beasts by the authority of the "Holy Mother!" I will mention the burning of the heretics!—the horrors of the inquisition! And what reason have we to suppose that the same scenes would not be repeated here if our consciences were subjugated to Pontifical predominance? Certainly such a state of things could not be predicated upon the *principles* of Popery, much less upon their past history.

That the persecutions against the Quakers of New England would cease, when the relics of Papal intolerance had left their bosoms, might be predicated upon protestant principles. But I forbear.

As it respects the debt of obligation due France, we acknowledge it. But we ask whether it was the peculiar affection he had for American freedom, that actuated Louis XVI. or was it his antipathy to Great Britain?

As it respects the charge alledged against me of misrepresentation, I leave the community to judge. When that sentiment from Percell, some 4 or five years ago, in almost the very words made use of, went uncontradicted, through the length and breadth of the land, in the public prints.

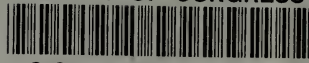
That Papists are opposed to education in toto, I never yet asserted. There is a kind of education that they would spare no pains' in furnishing and that *gratuitously*, as the trans-Atlantic 'Leopold foundation, and "Penny society" prove. But we do assert, that it is not an education consonant with the genius of American freedom; and there lies concealed under the bait of charity a many barbed hook, and woe be to Protestant America if she allows herself to bite at it.

J. A. WOODRUFF

Rock-Island, Oct. 13, 1841.



LIBRARY OF CONGRESS



0 028 307 000 1